

**AFTER
DEATH
WHAT?
THIS
PAPER
TELLS
YOU**

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC OBSERVER

**TRUTH
FOR
AUTHORITY
NOT
AUTHORITY
FOR
TRUTH**

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FAMOUS LECTURER, PHILOSOPHER AND MEDIUM

Two New York Bar Associations Join General Assembly of Spiritualists In Its Fight For Religious Liberty

SPIRITUALIST MEDIUMS IN THE UNITED STATES TAKE NOTICE!

**United States Constitution
Must Never Be Violated**

*Some late court decisions
against spiritualist me-
diums held to be similar
to old-time heresy trials.*

By PAUL R. LOMAXE

When Rev. Caroline B. Strong, with the backing and financial assistance of the General Assembly of Spiritualists, appealed her conviction, under the so-called "fortune-telling" statute, to the highest court in New York State, the Court of Appeals, two Bar Associations of the highest repute, took notice.

The New York State Bar Association and the Association of the Bar of the City of New York each have a Committee whose duty it is to keep track of legal matters and to see to it that the civil rights and personal liberties of the people are neither denied nor abridged.

These two Committees at once perceived that Rev. Strong's conviction was a denial of her religious freedom guaranteed to her by both the New York State Constitution and the United States Constitution.

Conviction Reversed

These Committees, therefore, procured the permission of the Court of Appeals to file a brief on her behalf as friends of the Court. They then jointly filed such an *amici curiae* brief on her behalf.

They thereby joined with the General Assembly of Spiritualists in its fight to preserve Rev. Strong's constitutional liberty.

After the Court of Appeals had reversed her conviction (294 N. Y. 930) and the case had been finally won on the ground that she had not even violated the so-called fortune telling statute, the New York State Bar Association, in its printed Lawyer Service Letter No. 104 of August 14, 1945, commented on Rev. Strong's case as follows:

Free Exercise of Religion

"The Committee on Civil Rights of the New York State Bar Association recently joined with the Committee on the Bill of Rights of the Association of the Bar of the City of New York in filing a brief *Amici curiae* with the Court of Appeals in support of Caroline B. Strong who was convicted as a disorderly person for pretending to tell fortunes (Sec. 899, Subdiv. 3, Criminal Code).

"The particular acts for which she was arrested—the uttering of prophetic answers to questions of police women—were in accordance with the beliefs and practices

Th's Lawyer Defends Mediums



Psychic Observer

JOHN WILSON HOOD, 261 Broadway, New York City; Lawyer for The General Assembly of Spiritualists. He is instrumental in successfully defending the rights of spiritualist mediums in New York City (i. e.) Rev. Carol Strong, Rev. Edward Lester Thorne and Rev. Beatrice De Hunt.

Mr. Hood is a graduate of The University of Maryland and New York University Law Schools; a Phi Beta Kappa graduate of the City College, N. Y. C. He is grandson of the Confederate General of the same name.

of her religion. The scene of her prophecies was the Third Spiritual Church in New York, incorporated under the Religious Corporations Law.

"On July 19, 1945, the Court of Appeals in a memorandum decision unanimously reversed the judgment and dismissed the complaint on the ground that the evidence was insufficient to support a finding of guilt beyond a reasonable doubt.

War For Freedom

"The brief was signed by the members of the two committees under the chairmanship respectively of Whitney North Seymour and George Roberts, and is an able and persuasive presentation of the constitutional issue.

"The authors refer to the grounds of decision in the lower courts as *more appropriate in a heresy trial in the middle ages than in New York during a great war for human freedom.*

"As to the principally distinctive feature of the Spiritualist belief, namely, communion with the dead through the medium of gifted persons, the brief points out that almost every religion professes belief in immortality and in the possibility of spiritual communion in some form and through some qualified person, such as a priest, prophet, minister, rabbi, or other intermediary. *Belief in the effi-*

*Decisions made against
some New York City
mediums are reversed by
Court of Appeals.*

*cacy and practice of prophecy is
at least as old as the Bible, the
brief states.*

"And, the writers further say, acts and ceremonies of no religious significance to some hold deep religious meaning to others; that differences of belief in such matters led to centuries of persecution and intolerance; that the case at bar is free from any clear and present danger to the public, and the acts which form the gravamen of the charge have no licentious or immoral flavor.

What the Court Said

"Perhaps one of the most pertinent paragraphs of the brief reads as follows:

"Religious beliefs and practices are concerned not only with man's remote future, his ultimate destiny, his spiritual survival and salvation, but with his more immediate needs and affairs of tomorrow. The Lord's Prayer invokes not only the coming of God's Kingdom but also our daily bread. Concern with such early affairs as health, success, long life, safe return from journeys, victory in war, birth of children cannot be denied a place in religious belief. And it is no proper concern of public officials that some may believe in the possibility of securing light on such subjects through the ministers of their denominations."

The Court of Appeals reversed the conviction on the ground that the state statute had not been violated. So it was not necessary to pass upon the constitutional question, and the court did not pass on it.

Constitutional Question

If, however, the Court of Appeals had found that she had violated the statute, it would have been necessary for it to pass on the constitutional point.

Had the Court of Appeals then held that the constitution did not protect her, she could have appealed to the United States Supreme Court. And, it may be remarked the United States Supreme Court has very zealously safeguarded religious liberty in previous cases, and the outcome would not have been in much doubt.

If the Supreme Court had had an opportunity to pass on the constitutional question, and had held that her conviction was unconstitutional, it would have made law not merely for New York State, but for the entire United States.



*Yours sincerely
W. J. Colville.*

Psychic Observer

THE LAW OF ATTRACTION *How It Universally Operates*

Spiritual affinities are unmistakable. People often seemingly confound them with merely superficial likings which pertain only to the outer garment of present personality.

*Try to discover on what
plane an attraction exists
... then heed the discovery.*

By W. J. COLVILLE

He is the author of "A Catechism of Spiritual Philosophy."

The power of attraction is indeed that universal mysterious force of which all of us are conscious but which even the best informed among us seem unable to completely define. The operation of this perpetual law we can everywhere and at all times observe, but how this law works, and how it operates just as it does, has proved an age-long mystery.

Attraction and Repulsion are often spoken of as the two equally everlasting expressions of the law which governs all ascertainable phenomena. Repulsion is commonly referred to as something far different from its correct scientific connotation. Usually when we speak of being repelled by any person or object some idea of aversion or dislike immediately becomes present in our consciousness.

When this occurs, we find ourselves either struggling to put something down which we regard as evil or we feel a sense of antagonism to some human or animal neighbor, quite inconsistent

with any true conviction of universal brotherhood.

In order to obviate this widely prevalent misapplication of the original meaning of *repulsion*, many teachers of science in one or more of its myriad branches, substitute the entirely reasonable phrase *Attraction and Propulsion*, for *Attraction and Repulsion*. This expression conveys an entirely accurate idea of the march of the constellations producing what Pythagoras and other illumined seers and philosophers have designated the *Music of the Spheres*.

Sacred Books of India

The music is described as an expression as soundly scientific as it is charmingly poetical. The centripetal and centrifugal manifestations, of the activity of a single unitary force, reveal to us with unmistakable clearness the equal goodness of constructive and destructive processes of Nature.

The wise authors of the *Sacred Books of India* kept very close to demonstrated science when they attributed to the same Divine activity, personified in *Siva*, the works of disintegration and reconstruction, in a single word transformation.

Change is the perpetual state of all manifest existence, therefore what we can rightly call repulsion,

(Continued Page 4, Col. 1)

? Are You a PSYCHIC RESEARCHER

The Three Stages Before Acceptance

There are usually three well-defined stages through which most psychic investigators go. The first one is to assume that the manifestations are fraud; but upon meeting with incontrovertible evidence of their genuineness, the investigators then proceed to the second position, which is to explain all the phenomena by the hypothesis of unknown, subconscious or subliminal forces within the organization of the medium.

After spending quite a while in this second position, however, and using it to build various metaphysical theories upon, they finally meet with further evidence and learn something of spiritual philosophy, and then they proceed to the third degree stage, where they relinquish the subconscious and subliminal theories and openly and avowedly accept spirit hypothesis.

Such are the stages through which practically all of our noted psychical researchers who have accepted Spiritualism have passed. Instances of this may be enumerated as follows:

"On the Threshold . . ."

Frederick W. H. Myers, who first formulated the subliminal theory, relinquished it before his death in favor of the spiritistic hypothesis.

Sir Oliver Lodge, who for a long time held out against the spiritistic hypothesis, accepted the telepathic or subliminal hypothesis instead. Additional evidence, however, caused him openly to avow the spiritistic explanation.

Richard Hodgson, for a long time combated the spiritistic hypothesis and then finally accepted it.

Sir William Barrett, one of the original founders of the Society for Psychical Research, held to the belief that telepathy could account for the messages received. Several years before his death, which occurred in 1925, he unreservedly accepted the spiritistic explanation, as attested by his book, "On the Threshold of the Unseen." (*)

Mrs. Sidgwick, wife of Professor Sidgwick—from utter skepticism she passed to the position of explaining the facts by telepathy from the living. Her latest position is that of explaining the facts by telepathy from the dead.

Professor Sidgwick, one of the first presidents of the S.P.R. and an earnest investigator, was still

holding to the subliminal and telepathic hypothesis when he died in 1900, but he seriously entertained the spiritistic hypothesis and would likely have accepted it, as did Myers and Hodgson, had he lived.

Cesare Lombroso, the Italian scientist and investigator and the discoverer of *Eusapia Palladino*. He at first fought the theory of Spiritualism, while accepting the facts. He finally accepted the spiritistic explanation of their production, in his book, "After Death What?" (Dale News, Inc., \$5.00)

Spiritualistic Hypothesis

Hereward Carrington, who before his experiments with *Eusapia Palladino*, had regarded all physical mediumship as fraudulent and wrote a book to prove it, was for quite a while a believer in the subliminal self theory. He finally accepted the Spiritualistic explanation but writes little about.

Dr. J. Arthur Hill, author of many books on Spiritualism, including his well known History of Spiritualism, who, even up to the last few years, could not accept the spiritistic hypothesis. His last book, however, published in 1924, is an open avowal of his belief in Spiritualism, and a frank recital of the steps which finally led him to accept it.

Most of the investigators named have shown us openly in their published activities and works, the steps by which they arrived at the spiritistic hypothesis, and these steps have usually been first, assumption of fraud; second, explanation by the subliminal, the telepathic or the subconscious theory; and third, ultimate acceptance of the spiritistic hypothesis.

"The Newer Spiritualism"

The point I wish to make is that the hypothesis of unknown, subliminal, or subconscious forces as creating these phenomena is a decidedly transitory and unstable one, and that no serious investigator ever holds it very long. It serves simply as a pause for investigators, during which time they can further consider the matter, before openly giving acceptance to the spiritistic theory.

Frank Podmore, the author of a history of Spiritualism, was one of the most persistent in holding to the subliminal theory, after first practically explaining the whole matter as fraud; but even Podmore, in his later book, "The Newer Spiritualism," (**) wavers

somewhat in his allegiance to the subliminal theory.

He says in speaking of Mrs. Piper's mediumship, "Taken as a whole, the correspondences are so numerous and precise, and the possibility of leakage to Mrs. Piper through normal channels so effectually excluded, that it is impossible to doubt that we have here a proof of supernormal agency of some kind — either telepathy by the trance intelligence from the sitters, or some kind of communication from the dead."

Another famous investigator who accepted the subliminal explanation, but did not get quite to the spiritistic explanation, was Professor William James. He, like Podmore, however, seemed at times very close to accepting the spiritistic hypothesis, and there is considerable ground for believing that he did actually accept it, though he never openly stated it.

Marquis Proves Survival With "Underground"

Victim of Gestapo Gives Test Message

By Maurice Barbanell

A leader of the Maquis, killed by the Gestapo, has proved his survival by repeating the secret name by which a friend was known in the "underground" movement in France.

The story of his spirit return is told by Winifred Varipati, of Westbourne Crescent, London, W., who places the facts on record to dispose of the criticism that mediums merely read the minds of their sitters. The information was given to her through the mediumship of Mrs. Jane Daw.

The story begins last April, when Winifred Varipati had her first sitting with Jane Daw, to whom she was a stranger. A spirit communicator told the sitter that on earth he had been a doctor of psychology and, although she did not know him, he had returned to reach a friend.

Indeed, the whole of the sitting was taken up by the "dead" doctor giving advice as to the kind of psychological treatment to be given to this friend, with details of his problems, childhood, inherited tendencies and family medical history.

"He also called this friend of mine by a name I did not recognize," she says, "although it was abundantly clear in other ways to whom he was referring."

Amazing Results

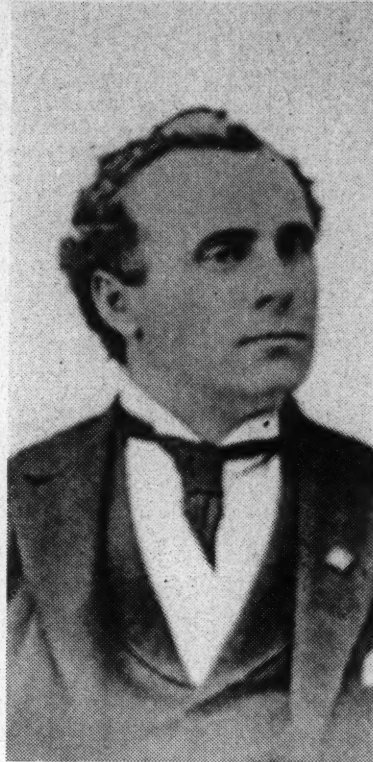
The next time she saw this man, who is French, she asked if he had ever known a doctor of psychology, and repeated the description the spirit communicator had given of himself.

"Why he was my greatest friend!" was the reply. "We were in the Maquis together and he was leader of our group. Two and a half years ago he was killed by the Gestapo."

When she repeated the name by which his friend had called him—the one she could not place—she was told that that was his secret name in the "underground" movement, and it was unknown to anyone in England.

Naturally very excited at all this information, the Frenchman wanted to tell Winifred Varipati the whole story, but she stopped him. She said she would go back to Mrs. Daw and ask this spirit communicator, if he manifested again, to give some more messages of an evidential nature for her friend, preferably messages which

William W. Aber



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conveyed nothing to her.

"The result was literally amazing," is her verdict. The communicator talked for an hour about matters which made little sense to her. He mentioned two more French names.

Ultimate Conviction

Because she has an excellent memory she was able to give her friend almost a verbatim account of the seance. "He was completely dumbfounded," she says, "for the communicator had told me secrets of the French underground movement unknown to anyone else on earth but himself."

Until then, this man, if he had ever given Spiritualism a thought, had treated it as a joke. And before Winifred Varipati had her seances with Mrs. Daw her friend had never mentioned the French doctor.

He was so impressed by all that she recounted that he had a seance with Mrs. Daw, with results which he regards as amazing. So detailed were the messages that they included code words and numbers of documents.

As a result of the sitting he recently left for France to carry out instructions given by the "dead" man concerning work which he wanted done in that country. Now, of course, he is a convinced Spiritualist.

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(P-181)

My DEATH-BED VISION

As I saw the child's life ebb away, I felt
upon my cheek the breath
of the Eternal

By

DR. A. J. CRONIN

Brilliant, provocative A. J. Cronin, author of Best-sellers like "The Stars Look Down," and "The Citadel," tells here of his spiritual convictions.

I am asked what life has taught me. Although the question is a searching one, the answer, in my case, is not far to seek.

My 42 years have taught me many things; the value of friendship, for instance, of scandals and simplicity, of tea, tobacco and toleration towards my fellow men.

But the catalogue of my experience dwindles to insignificance before the one major lesson that life has dinned into my unwilling ears. How can I best convey that lesson in one brief phrase? By telling you that life has taught me to believe in God.

Nowadays, in a world enjoying the full fruits of a fine Lucretian materialism, this is a painful admission for which I humbly, even abjectly, apologize.

Time marches on. A quarter of a century ago it was merely fashionable, a little in bad taste to avow one's belief in the Creator.

One was apt to be confused with what Huxley termed the "Corybantic Chorus"; in plainer language, the Hallelujah lassies.

Daniel-Like Tradition

To-day, when ministers of propaganda are more potent than ministers of God, such a profession of faith may even prove to be a trifle dangerous.

Do not let it be imagined that I was reared in this Daniel-like tradition of later Christian martyrdom. My childhood, spent in a narrow Scottish town in a hateful atmosphere of conflicting creeds, was enough to make me loathe the very mention of religion.

When I moved to the University of Glasgow I was a potential

skeptic for whom the works of Mr. H. G. Wells were the ultimate Apocrypha. Most medical students take to billiards and agnosticism in their first year. I imagine I was no exception to the rule.

As I found myself breathing the formaldehyde-steeped air of the anatomy rooms dissecting the pickled corpses of the male and female of the species, tracing with shining lancet the nerves, veins and arteries of these mummified bodies — it seemed quite evident that the human organism was no more than a suitably evolved and adequately functioning machine.

My tentative researches in zoology and physiology brought me to the same conclusion. When I left the University at the end of five years, I had a medical degree tucked beneath my arm. And beneath my hat I had this self-satisfied assurance.

Awareness of Strange Forces

Unhappily, the raw and teeming world in which I now found myself brought me up against some disturbing and quite unacademic problems.

As I went about my daily work in a poor slum practice, visiting the sick, trying to help unwashed urchins stricken with pneumonia and wretched old women dying in deepest agony of cancer, I became aware, almost against my will, of strange forces, of intangible and unconsidered vibrations which could not be recorded on a revolving drum or explained away.

I saw something of human conduct in the dock of life—of pain, endurance, fortitude, of hope and charity and inextinguishable faith. And, in particular, I saw something of the strange phenomenon of death.

I recollect, even to this day, an experience of those early years which touched me like a burning brand. I was acting as medical officer to a small fever hospital in that same poverty-ridden area to which I have referred, when one day there was admitted a child suffering from laryngeal diphtheria.

The child, a little boy of five, was desperately ill, blue in the face and choking, and it was necessary to perform an immediate tracheotomy.

I operated myself, nervously and unskilfully, yet with unexpected success, in the bare isolation ward of the hospital.

But although the child was now able to breathe quite peacefully the toxins of the disease had gained a stranglehold upon his constitution.

Within 24 hours he began to

sink, and in spite of all that we could do, we saw that he would not recover. Perhaps because it was my first tracheotomy I took an exceptional interest in the case. I sat by the dying child's bedside late into the night—watching his life ebb away.

It was a sad vigil. And when at last he died, I was conscious of a strange spiritual experience.

At the instant of his death, as he exhaled his final breath, I felt, with positive and terrifying reality, an actual sense of passage in that dim little side-room.

Not Imagination

I have often heard death compared to falling asleep, to a physical drop into oblivion. This was neither. This was a soaring transit, both mystical and real. And I, its witness, felt upon my cheek the breath of the eternal.

All this might be attributed to my imagination, to overstrained nerves, to a morbid susceptibility through my interest in the child. I do not think so. The reaction was too deep, too unexpected, for that.

Later in life I was to meet a famous physician who told me that in all his years of practice he had never sat beside a death-bed without experiencing, in some degree, the sensation that had been mine.

He called it, unashamedly, the flight of the soul. But then, he was a very old man, and a very sentimental one.

The Power of Prayer

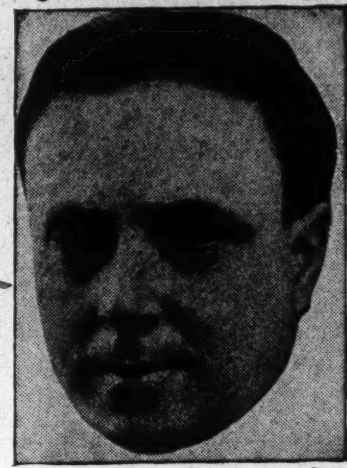
My next lesson from life was oddly cumulative and emerged from the opportunities which came my way to observe certain manifestations of faith.

Prayer, for example, had hitherto worn for me a slightly shop-soiled halo. It had begun apparently with the fond maternal note: Oh God, make Johnnie a good boy for to-morrow. Amen; and ended, with dramatic sternness, in those impromptu pulpit perorations concocted of ink and sweat on Saturday night in the grim sanctuary of the Manse.

But now, as I followed my medical avocation, and saw the masks slip from human faces, saw the creatures of this earth stricken by sickness, adversity and dire calamity, saw them cowering beneath the sound and the fury of the skies, I came upon a different kind of prayer.

Not the prayer of pietistic well-being. Not the rhetorical fulminations of the Old Testament. But the blind prayer of the over-burdened heart. The simple, involuntary cry, Lord have mercy upon

Relates Spiritual Convictions



Psychic Observer
Dr. A. J. Cronin

us. Lord, hear our prayer. Spare us, O Lord.

That prayer was instinctive, torn from the subconscious. It was no church-implanted prayer. It was the innate voice of faith, the involuntary uplifting of hands towards the unseen controller of the destinies of men.

Call it fetishism, behaviourism or atavism, if you wish. For me it was plain acknowledgment of the universal Jehovah.

Shutting Out Reality

I began to feel, restlessly and distressfully, the existence of a pervading force which drew tribute from the very essence of my being. I had no evidence that could be based on reason. I had only the evidence of my senses, those untrustworthy nerve endings exposed to external stimuli, the complex apparatus which constitutes the sensibility of man.

And yet, was this receptive apparatus so untrustworthy as I had fancied? Was it wrong for me to accept through my emotions knowledge of God denied me by my brain? I began to wonder.

I happened about that time to read the life of one of the greatest agnostics the world has ever known. And what struck me forcibly was the way in which the man had excluded all sensory stimuli from the range of his perceptions. He would never listen to music.

He had never enjoyed the perfume of a flower, nor read a poem, nor viewed the sunlight through a stained-glass window.

In short, he so feared for his emotions, and whither they might lead him, that he shut himself up in a cold cell of reason. He was so determined to be rational that he made his whole life a monument of irrationalism.

He forced himself to hate God. And with his dying breath he muttered "Galilean—thou hast conquered!"

I started this book in admiration. I ended it in disgust. I resolved that henceforth I would let the winds of heaven blow upon me without reserve.

When Madame Curie began her work upon the uranium salts she

was searching for certain obscure emanations of light. By the time she had finished, she had established the existence of a whole range of complex radioactive rays. It seemed to me, at that date, the perfect analogy.

For the eager and receptive heart there were a thousand unseen radiations, faint murmurs in the spiritual ear, promptings from the eternal seconds when the soul, thrilled and invigorated, disdained all earthly logic and proclaimed its belief in immortality.

Smug Theologians

The man who stifled that radiance might excel at mathematics. He would never believe in God.

I wrote a few moments ago of prayer. There is a smug theological phrase—"the efficacy of prayer." And yet it was this very factor that knocked another nail in my atheistical coffin.

As I carried on my practice, it was impossible not to observe certain tangible and extraordinary results achieved by the unrestrained application of belief. I avoid the word "miracle" deliberately.

I propose to give no catalogue of death-bed resurrections. Yet I do assert that, within the compass of my own experience, I had striking indication that the skies are not deaf to the cries of suffering mankind.

Such an apprehension is subtle and slow. And in my case it was unconscious. But a crisis in my own life amply revealed it to me.

I had moved to Wales, had been living there for several years when my wife was taken suddenly and seriously ill. It was the acid test I had long been approaching—the touchstone that was to show me exactly where I stood.

My Spiritual Struggle

I well remember as I walked the wet streets of that mining town how crudely, yet how inevitably, I turned my supplications upon the citadel of Heaven.

A friend who knew me well at that period told me I had developed during these agonizing days an odd habit of talking to myself. But I knew better. It was not to myself that I was talking.

As I look back upon the spiritual struggles of the first half of my life I am astonished that I found it all so complex.

It was not that I debated how many angels could be comfortably poised upon the point of a needle. It was simply that I threshed unhappily amidst the minutia of religion; doubts that Eve did not arise from Adam's rib, fears that all but some narrow sect were lost.

Now, by way of contrast, in my maturer years it is much simpler. I am faced merely with the choice between two alternatives: Accident or design? Chaos or Creation?

Explaining Life Away

Did our world arise by chance—the whizzed-off fragment from some cooling star? Or are we here, all of us, to fit the pattern of the super-natural scheme?

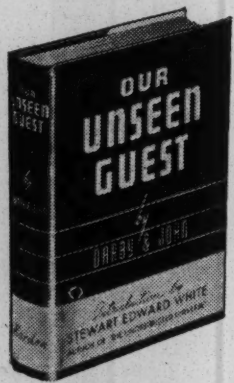
As I write these words there comes to my recollection a lecture I attended in my student days.

The lecturer traced the origin of the earth, of the terrestrial spheres of the solar system, and I fancy, of every other system, out of the primal darkness by no other guidance, by nothing, it appeared, but the laws of the kinogenetic energy of meteors!

It was a brilliant performance. And at the end of it a little man in the audience stood up.

He congratulated the speaker on his *tour de force*, "But," he added

(Continued on Page 10, Col. 5)



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OUR UNSEEN GUEST

By Darby and Joan

INTRODUCTION BY
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This book is a real contribution to the field of psychic research. It presents a new slant on the nature and use of psychic power and knowledge. It indicates how the Art of Communion between Both Worlds, based on the Law of the Rhythm of the Universe, has found expression in the works of Shakespeare, Raphael, Tennyson, Beethoven, Victor Herbert, and other creative geniuses. It teaches how God works with mortals and how mortals can better work with God through the Angel World and the Law of Love.

Attraction and Propulsion Cover All Normal Phenomena

Associations Have Much To Do With Attractions But We Are Drawn To Places We Have Never Visited.

(Continued from Page 1, Col. 5)

when we have cleared away all false associations with the word, is only and surely a centrifugal instead of a centripetal phenomenon in the field of human consciousness.

The rather disagreeable couplet "I do not like you, Dr. Smith, the reason why I cannot tell," generally suggests some more or less sinister insinuation that the said doctor is not an altogether honorable man and that some intuitive instinct is warning someone away from him who might be injured by falling into his clutches.

Instinctive Friendship

That such intuitions exist and that they are often extremely useful, no reasonably experienced person can deny, but we have a right to ask: *Would any feeling akin to repulsion find place within us were we living in a community the members of which were all upright and honorable?*

In the beautiful domain of instinctive friendship we may always find room for such reverse couplet as "I love you dearly, Dr. Smith. The reason why I cannot tell" and these intuitive attractions among sweet-natured people are far more numerous than those of the first-mentioned variety.

Even so, it may be safe to affirm that even were we all truly neighborly and no one had any unfair design upon another, there would yet be a place for the working of what we now call *repulsion*, but which we then should probably call by another and more agreeable name.

Blind Following

Using the terms *Attraction* and *Propulsion* we can cover all normal phenomena readily, and it is even possible to account for all that we should be likely to encounter in a world of perfectly harmonious relationships by reference to the preponderance of greater or lesser attractiveness.

Every thing (in animate object) follows the line of least resistance simply and unthinkingly, but every thoughtful, intelligent entity deliberately treads in the path of greatest attraction.

Here it is that we clearly trace the distinction between blind following and intelligent marching.

A boat without an occupant is compelled to drift in whatever direction the tide is going, but the same boat when it contains an intelligent human occupant is often seen to move against the tide.

Animal Instinct

The reason is because a man or woman possessing both muscular ability and knowledge of the art of navigation can row up stream and fulfill a purpose which could never be fulfilled by blind resignation to an apparent, but not actual, inevitable.

Below the human level, in the case of many sagacious animals we can clearly trace purposive resistance to what looks like adverse fate. A dog will very frequently follow a beloved master when that

course entails great effort, and often suffering upon the faithful quadruped.

And then, too, instances are extremely numerous of cats finding their way home, especially if kittens have been left in the old domicile, when every consideration of ease and comfort would have led to the animal immediately making herself at home in new surroundings.

What Is a Master?

There is a deeply mystical side to the *Law of Attraction* reaching far beyond all its outward applications, and it is to this aspect of the law that we need to turn our attention much more frequently than has been our common custom.

Love of home and country is perfectly natural and altogether worthy of the noblest types of humanity, though there are fanatics who seem to believe that universal good will must blot out all particular affections.

This is a serious error receiving no sanction at the hands of any genuine *Master*, even though a *Master* may be one who has so far outgrown the ordinary limitations of affection as to be at home everywhere and among all varieties of people.

Universal Amity

The fatal mistake of supposing that we must either have no particular attractions either to persons or places, or else continue to support warfare and race-antagonisms, is still leading to much ominous beclouding of the question of world-wide arbitration and international friendliness.

It is, therefore, the plain duty of all, who are so far enlightened as to favor arbitration as a substi-

tute for war, to take pains to make it appear as clear as possible that they can still be home-lovers and patriots while seeking to serve the cause of universal amity.

Masonic Preparation

Let us imagine, as far as we are able, the constitution of an ideal community, which must of necessity be composed of those whom *Goethe* would have called *elective affinities*. These good people would be no better than many other good people whom they might never meet or to whom they would be by no means well adapted, but they would be particularly well adapted to each other. It follows, therefore, that they would readily co-operate and friction would be reduced to a minimum in the hive of their activities.

Masonic, and other kindred fraternal bodies, were originally organized in strict conformity with this unalterable law, and it was largely on this account that initiations into arcane societies were made extremely arduous. This preparatory discipline served the double purpose of testing the metal of successful candidates and deterring unsuitable persons from entering a fold in which they would not prove congenial.

Change Is Constant

It is impossible to watch the heavens or to consider the earth, to study astronomy or physiology, without being overwhelmingly convinced that the *Law of Attraction* is of universal application. Without its action neither *Solar System* nor the minutest organism discoverable through the microscope could be organized, or when organized maintained.

Few realize that the minute particles which go to make up every structure in the discovered universe are in a state of constant flux: *change alone is constant*.

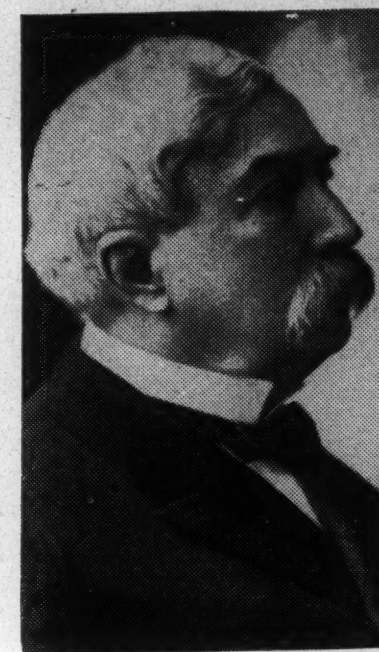
But what is the secret and all-compelling force which draws atoms together and then separates them? That is a question we may never be able to answer in its entirety, but a sufficient knowledge of the working of that force is within our reach to enable us to greatly benefit by taking practical hold of as much information as we may have gathered.

Spare Your Suffering

Without speaking in the least disparagingly of any place or person, we know that *Charles Kingsley* spoke very truly when he dwelt much upon the peculiar magnetic sympathy we feel with certain localities and the sense of strangeness which attacks us in other districts which to all outward appearance are quite as desirable.

Associations have much to do with attractions, but we often feel deeply drawn to places we have never visited before (at least in our present incarnation) and to

PSYCHIC RESEARCHER



Psychic Observer
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persons who are in no way related to us by ties of blood.

Spiritual affinities are unmistakable though people often seemingly confound them with merely superficial likings which pertain only to the outer garb of present personality. It never ought to be difficult to determine on what plane an attraction really exists, for whenever we are honest with ourselves we can readily discover it, and *were we to heed all such discoveries* an immense amount of suffering and misconduct would be spared.

Success in Business

If we find ourselves admiring some exterior appearance and adornment only, it is ridiculous to assume that there is any evidence of spiritual, or even of intellectual affinity, but when either with or without exterior attractiveness we can feel within us a sense of kinship, dependent in no sense or degree upon appearances, we have the right to maintain that there is an evidence of interior consanguinity.

As the relationships of life are widely varied, it is both right and useful to acknowledge attractions on all planes where we may discover them. Business partnerships, to be successful, do not demand intimate friendship between partners or any special sense of social congeniality, but there must be mutual respect and confidence. Coupled therewith, there must also be a feeling of general good fellowship, otherwise misunderstandings and mutual suspicions are sure to creep in and undermine the whole fabric of the business.

Thoughts Are Things

United we stand; divided we fall applies to mental conditions, to unspoken thoughts, as well as to outward conduct. And frequently, to a much more serious degree this is true, because mental attitudes are often silently maintained and allowed to increase in vigor while no outward sign is given of their existence until they have grown so powerful and done so much subtle psychic damage that it is difficult to repair it.

That *thoughts are things* on a certain plane is true, though it may be more accurate to say that thoughts are forces which lead to the production of things, for were there no thought-forms originally there would be no plans or patterns after which external things are fashioned.

We are all guided and governed much more by feeling than by reason until we have cultivated rationality to an unusual extent. It therefore follows that people feel our thoughts even when they do

not know them. Thought is possessed of an attractive force impossible to over-estimate, for, as the famous *Dr. Benjamin Rush*, of Philadelphia, said before the close of the eighteenth century, *the mind exercises an immense influence over the body and none of us know how great that influence is.*

Purpose of Research

But the body, a physician may naturally be expected to mean the human physical structure, but to the sociologist the word body has still a much larger meaning, for we are thinking, when discussing social problems, of the body of the organization, composed of many members, but all as truly interrelated and mutually inter-dependent as are the molecules which go to form a molecular organization.

It is only on the side of silent mental attraction, that we can begin working in any direction, and it is not until we get pretty well organized mentally that we are able to work in concert physically.

Psychical Research is opening the eyes of many to the inner workings of the *Law of Attraction*. It has opened the eyes of others who have been hitherto blind to it, for no sooner do we begin to

(Continued Page 9, Col. 1)

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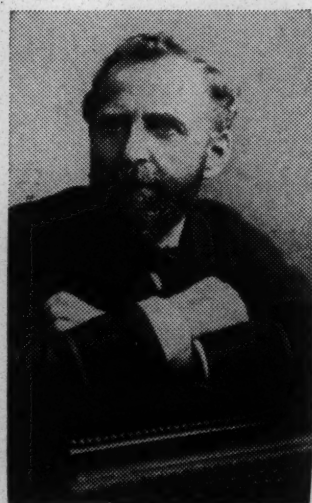
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Law of Attraction

(Continued from Page 4, Col. 5)

work in the field of experimental psychology, especially in such a domain as that occupied by telepathy and thought-transference, than we find ourselves confronted by a *law of affinity*. This law causes many wonderful and altogether unexpected events to happen while it sets at naught and laughs to scorn many a carefully devised method for obtaining proofs of mental telepathy or spiritual telephony.

We cannot command the operation of psychic forces until we know their law and conform to its operations. The *Law of Attraction* is responsible for many erratic phenomena we witness in connection with every branch of psychic study. People we have never met commune with us mentally, sometimes with the greatest of ease, whilst our habitual associates try in vain to send a mental telegram to us or receive a mental message from us.

Thought or Thinker?

Though at first sight this all seems very perplexing and difficult to account for, yet a little reasoning soon suffices to show us that we are attempting to function on another plane than our accustomed physical, and we have not yet paid sufficient heed to how influences travel in that region.

A good deal of light is thrown upon the problem when we pause to consider how often it occurs that, even in our ordinary waking state, we are impressed suddenly by some one or by something altogether foreign to our accustomed associations.

For instance, a thrill of response goes out from us to a paragraph in an article written by a (to us) entirely unknown author, or we answer to the call of a song or to the words of a discourse in some strangely intimate way. All of this happens, even though the singer or preacher is some one of whom in the ordinary routine of acquaintanceship we knew nothing.

Are we, in such cases, attracted to the thought as well as to the thinker, to the speech as well as to the speaker, to the song as well as to the singer?

In some instances Yes, in other cases No, for it often happens that one can say *I have heard that song or recitation many times, but I never liked or thought there was anything in it until today.*

Where Is Heaven?

Then it was not so much the outward form of the composition which appealed to you as the artist who put something of his or her own into it. And to this something you answered instantly because you are in some degree a kindred spirit.

Without acknowledging this law, it is impossible to account for many of our warmest and most abiding friendships. What is there in some one youth at college that draws a freshman to him and holds the two together in bonds of a relationship that nothing physical can explain?

Many other young men are quite as talented, quite as good-natured, and in every other way quite as generally prepossessing, but you do not find in any other one of all your numerous mates in colleges what you find in that particular friend who you discovered and who discovered you, without any sort of outward introduction. Life-long and heroic friendships

are not made, they are spiritually discovered and it is exactly the same with those ideal marriages of which it is precisely true that they are first made in heaven and then consummated on earth.

Where then is Heaven? Is it not that inner realm of thought and feeling in which we are conscious of ideals and of affections, rather than some geographical locality we strive in vain to localize?

When the prophets of ancient and modern times alike declare that there shall be new heavens and then a new earth in which righteousness shall be made manifest, are they not referring primarily to an inward state of harmony which must find its ultimatum in corresponding externalized conditions?

Charles Kellogg

The famous saying of John Burroughs in one of his best known poems, *All my own will come to me*, and the kindred lines from the same song which has proved a vitalizing inspiration to multitudes, *The friends I seek are seeking me and What is mine will see my face* are provocative of the deepest thought and they sometimes appear difficult to analyze, for we often seem to experience a flagrant contradiction to the optimistic spirit thus beautifully expressed.

Let us pause, then, to enquire what exactly is implied by the line just quoted. Do we always know what is *our own* in the scientific sense? Are we not often given to take it for granted that *our own* is anything we should like to possess regardless of whether we are entitled to it or not?

What constitutes a valid title to anything according to the working of the *Law of Attraction* is very different from what would constitute entitlement in the eyes of civil law, for we need ever to remember that we attract by meditation, by fear, and also by aversion on the psychic plane, as well as by desire and aspiration.

Charles Kellogg, a truly won-

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derful Woodsman, who has enjoyed the friendship of many wild as well as domesticated animals, declares that having studied the denizens of the forest at unusually close range, he is thoroughly convinced that we attract creatures to us when we are afraid of them as well as when we feel kindly to them and desire to become more familiar with their habits; but with this decided and most important difference alike to them and to ourselves.

The Meaning of Faith

When we are mentally on good terms with them and seek their friendship, we generate an emanation agreeable and assuring to them, therefore their trustworthy instinct impels them to approach us closely, and neither we nor they sustain the slightest injury.

But when we are hostile or afraid we generate a poison which arouses both fear and anger in the creatures we dislike and dread; we are therefore in danger from them and they from us because, in that case, we are mutual enemies.

It seems difficult for some people to realize that they are constantly keeping away from them the very things they most desire by anxiety and worry, but they are doing that very thing constantly. If they intend to work intelligently with the *Law of Attraction* they must take a much calmer and a far more trustful attitude than they have yet assumed.

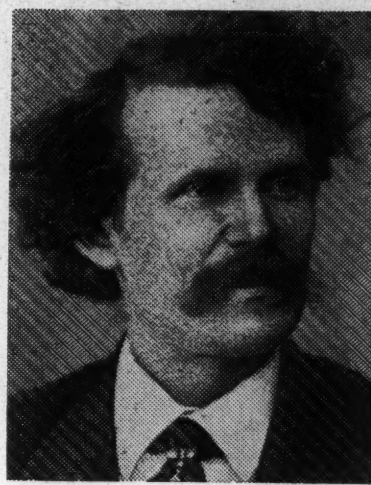
One excellent meaning of the much misunderstood word *Faith* is quiet trustfulness. There is a time for active seed sowing, but this is followed by a period when we must allow germination to be carried forward without our interference.

The Concealed Magnet

We meet numerous people continually who are struggling hard to accomplish some beloved purpose, but they do not reach their goal or achieve their end. The cause for this, in ninety-nine instances out of an average hundred, is that they are straining mentally after something which would come to them of its own accord if they would but embrace every opportunity for usefulness along any line which presents itself and let the expectations of this special blessing be a strong imperturbable under current in their lives.

A concealed magnet will draw steel filings and needles to itself without looking after it, so will a

D. D. Home



call attention to the disagreeable and toilsome features of a business day, which is often done by well intentioned people, utterly unmindful of the far-reaching influence of suggestion.

Though the outwardly spoken word is often powerful, a silent utterance is often most effectual of all and we certainly know something of the effect upon ourselves of continuous secreted expectation.

It is never wise to endeavor to see just how events will come to pass. It is far better to leave ways and means undecided and simply concentrate on main issues. Things unexpected often happen because we attract very much by our general interior condition of which we are largely unaware.

Right Meditation

Even when it is obvious that something we have said or done palpably has brought a definite result, we should bear in mind that our words and actions have been modeled according to our thinking even though we gave no heed to this consideration.

Sometimes a result seems marvelously sudden when it is no more sudden in reality than the birth of a child or the bursting of a flower. Not having acquainted ourselves with Nature's hidden processes we marvel at obvious effects, but as we grow better acquainted with the *law of alchemy* we shall not wonder so much when we behold the most vivid transformations.

The *Law of Attraction* is compelled to work for us exactly as Nature is bound to bring forth according to the kind of seed buried in her matrix.

If we have been attracting the very reverse of what we are desiring, let us turn our backs upon the past and face the future resolutely. Let us be determined henceforth to dwell mentally only upon those useful and pleasant consequences which can only flow from what Orientals sagely call *Right Meditation*.

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The Occult Significance Of Popular Phrases

By Horace Leaf, F.R.G.S.
18 Atholl Crescent, Edinburgh, Scotland

What is meant by
"SEEING RED"
"BESIDE HIMSELF"
"PSYCHIC BODY"

COMMON sayings and colloquial phrases are often related to *Occult* truth. Thus, the well-known saying, "seeing red," is not usually regarded as expressing an actual fact, but merely as signifying that someone has been intensely angry.

Nevertheless there is a state of anger which results in a peculiar mental state in which the individual loses all control, and often all knowledge, of his actions, sees red, and may commit murder without being aware of it. This form of insanity may be either gradually led up to or suddenly induced.

For instance, when visiting the Police Headquarters, *Adelaide South Australia*, the police showed me the photograph of an *Afghan* of a particularly mild disposition, who during a violent dispute killed his best friend. On being asked why he had done this, the poor fellow explained that he did not know that he had committed the crime until the police informed him.

A Spirit Hospital

"My friend and I were rowing," he said, "when suddenly I saw red, and when I recovered he lay dead at my feet."

A few years ago, the British daily press published an account of a particularly distressing case of a scholar who had fallen on hard times. His poverty and frequent disappointments in failing to obtain a post, caused him to

throw his only child from a balcony and then jump over himself.

He awoke in hospital to find to his horror that he was a murderer and would-be suicide. His explanation was that for several months he had gradually sunk lower and lower, and fearing he would never be able to recover decided to commit suicide.

Visual Brain Center

The thought of leaving his wife and child to an uncharitable world gave rise to the idea that he should destroy them also. For weeks he brooded over this, but could not bring himself to commit the crime.

One day, whilst sitting on the veranda he suddenly "saw red," and knew no more until he opened his eyes in the hospital bed. Fortunately, the judge accepted his explanation and he escaped the gallows.

There is no known physiological explanation for this curious phenomenon, although it may be attributed to some disturbance of the optic nerves. Why the nerves should always produce the color red is inexplicable on a normal theory.

Everything points to the cause being psychological, and naturally most people will be inclined to account for the results as arising from an action on the visual brain center.

Spontaneous Clairvoyance

A more satisfactory explanation, however, is the occult conception of the human aura. This is known to surround each person as a sphere, and is apparently composed of degrees of matter so fine that they respond to thoughts and emotions much as our muscles respond to our will.

Intense anger causes this auric substance to vibrate at a rate producing red, and this can be seen by anyone endowed with the requisite clairvoyant faculty.

Clairvoyance is often spontaneous, enabling some people to see only very occasionally, perhaps once in a lifetime, and very strong emotions sometimes stimulate the faculty. The person thus stimulated may see his own aura. On such occasions one may be precipitated momentarily from the physical body and this would cause the loss of memory which characterizes so many who "see red."

Another popular phrase which

may have an occult basis is being "beside himself," a term applied to great mental distress and moments of insanity. It was once applied to insanity in general.

Didn't Mean Anything?

To the average person it is little more than a common saying, but closer examination shows that it has a basis in real experience. During mental aberration, a person often seems to be beside himself; he is like a spectator watching the ebullitions of his own mind and feeling helpless to stop it.

If you ask some lunatics, after they have said and done stupid things, why they acted thus, they will apologetically explain that they didn't mean anything by it, but they were unable to stop themselves. It becomes obvious that they were "beside" themselves.

They admit that during the moment of insanity they were like spectators regretfully looking on but unable to desist or stop themselves. The mind had run away with them, and they had been unwillingly compelled to play a part while all the time they felt that they were, in some strange inexplicable way, like separate individuals.

Body Out of Control

To say that they were *beside* themselves rather than *in* themselves, would be a good way to put it.

In some instances there is a very decided sense of separation. Although we are justified in speaking of the mind as a unit yet, paradoxical as it may seem to be, we cannot speak of it as a unity. It often acts as if divided and often as if opposed to itself.

A striking example of this, in a physiological sense, happened to a friend of mine, an excellent runner. Occasionally, he developed what doctors thought was a minor form of epilepsy.

About this period he entered as a contestant in an amateur running race which necessitated a good deal of preliminary training. He won the race, but to his astonishment found that he was unable to control his legs, and the spectators were regaled by the sight of a very perplexed young man running round and round the track after the race had ended until he fell exhausted through his legs giving way. He was the most startled of the company because he, in a sense, watched himself careering along unable to stop his body.

Seance-Room Extrusions

Occultism has thrown considerable light upon the probable cause of this sort of thing through its knowledge of the extrusion of the "psychic body" from the physical organism. I can bear personal testimony to the reality of this experience.

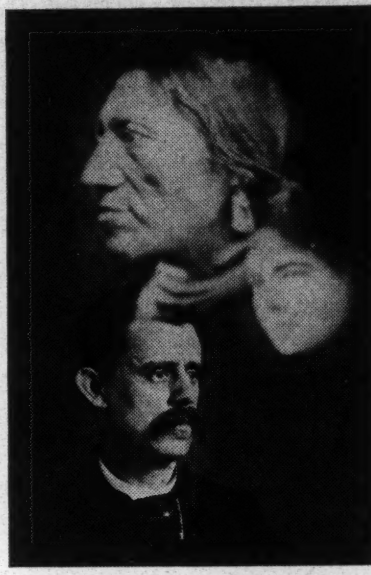
Those who undertake to develop their super-normal faculties and powers often experience this extrusion; it usually takes the form of feeling as if they are "above" their body or beside or behind it.

The number of students I have known who have experienced this must number hundreds. To deny the reliability of their testimony on scientific grounds merely demonstrates that science knows nothing of the realm of possibility.

In the seance-room, extrusions occur under safe and sympathetic conditions and the person is under proper control; but when they occur pathologically, such as in extreme worry, drugs, cerebral disease and unknown causes, the individual may well be regarded as insane.

Nevertheless, many cases are caused by a partial or total separation of the mind from the body, and the individual may truly be "beside himself." "Prediction"

Rare Spirit Photograph



Psychic Observer

The spirit photograph above was submitted to *Psychic Observer* by Mrs. S. A. Diekmann-Mitchell, Chicago, Illinois. It was received through the mediumship of "NORMAN," noted psychic photographer of his day. (1900's)

Lower left, an earth picture of Charles Winant; the Indian TOTO, Winant's spirit collaborator; right center, Winant's son.

Rabbi Assails Doctrine of Death's Finality

Says That Between These Two Worlds There Is a Possibility of Communion.

Memorial services mark the close of *Yom Kippur* observance in many Jewish temples and synagogues in the world. Throughout the day Jews of every city attended services of prayer and meditation in which the thought of the spiritual, immortal life is uppermost.

The question why some should be summoned in the springtime of their life and not others is one we shall never be able to answer, said Rabbi Barnett R. Brickner in his sermon at memorial services in Detroit recently.

"This we do know," Rabbi Brickner continued, "life is not measured by the numerals on the calendar."

"To those who will not be reconciled and who in rebellion, figuratively speaking, shake their clenched fist at God and man because some loved one will never return, I say that rebellion is a mood that blocks the possibility of communication with the spirit of those who have gone into another world which is as dear to them as this thing we call living is dear to us."

"Between these two worlds there is the possibility of spiritual communion, if we but keep the channels between them open."

Nothing But Spirit

"I do not know to what kind of world those who leave us go, but this I feel and believe, that they live on and that their spirit seeks communion with ours, if we but attune ourselves to their wave length."

"This is only possible if we have not closed our hearts to the final-

ity of death, and, instead, leave our minds open to the conviction that death is not the end.

"There is no objective proof of what I believe. I cannot write Q. E. D. after this statement, as one does after a proposition in geometry. But mathematics and physics are not the only avenues to truth. Far beyond them is the proof of the poet's intuition and the saint's conviction that the spirit is indestructible."

"In the last analysis there is nothing in the world but spirit, and our difficulty with the sense of death is that we live in such a materialistic age, an age in which our mind and all that we are seems to be concentrated on the pursuit of matter."

Natural Transition

"Another generation better attuned to the meaning of life and possessing a truer understanding of its spiritual nature will look upon death as the natural transition between that phase of life in which we take on material shape, like one who puts on a garment only to discard it when he has no longer use for it."

"Cleveland Plain Dealer"

Spiritualists and spiritualist ministers have been telling the world the same truths for over one hundred years. The woman that has been going about the country writing articles of condemnation about the religion of Spiritualism and its mediums should have attended Rabbi Brickner's church.

Death-Bed Vision

(Continued from Page 3, Col. 5)

mildly, "for me, fantastic though it be, the theory of Creation remains the more credible."

That is my position today. I refuse to admit that we are the victims of a cosmos governed by the Crazy Gang of an uncelestial Idiot's Delight.

Life has taught me to believe that within each man is the living image of God. When I stand, on a still clear night, beneath the stars, I cannot comprehend them. But I can believe in them.

Kafka's Classic Work

I am aware that my belief is blind, imperfect, confused and contradictory. I will admit that it comes to me by intuition and by instinct. I perceive that I am exactly like the land-surveyor in Kafka's classic work—I am trying to get into a castle which I scarcely know to exist.

Yet I am heartened by the very persistence of my struggle. I remember Chesterton's phrase: "Whatever may be the meaning of faith, it must always mean a certainty about something we cannot prove." And so, in spite of all, I will and must believe.

Rather than have no belief at all, I prefer to believe in the value of believing.

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Concluding article of this series.

IN JUDEA

By

REV. M. MCBRIDE PANTON
Minister for the Albertson Memorial
Church of Spiritualism, Stamford,
Connecticut

The early Hebrews, like all other Semites, regarded man as composed of two elements, *basar* or flesh, and *nefesh* or breath. This *nefesh* continued after death and ancestors such as Abraham and Israel continued to care for their descendants. These spirits of the dead possessed greater knowledge than living men and could take possession of the living and induce trance and clairvoyant powers.

The possessing spirit was called *yidde'oni*, the knowing one, which the King James version of the Bible has translated *familiar spirit*. Because of their powers, these spirits were at first called "Elohim" or gods.

Concept of Sheol

The Babylonian captivity brought into this belief of the Hebrews all the beliefs in possession as a cause for disease, insanity, etc., of the Assyrians. And with this a parallel concept of Sheol.

The tombs of the dead were at first sacred ground where worship was conducted and sacrifices offered. A practice that soon ran into serious conflict with the god of Moses, Yahweh, who admitted he was a jealous God. This Mosaic doctrine of God was that "Thou shalt not have other gods."

It said, "Thou shalt have no other gods besides me."

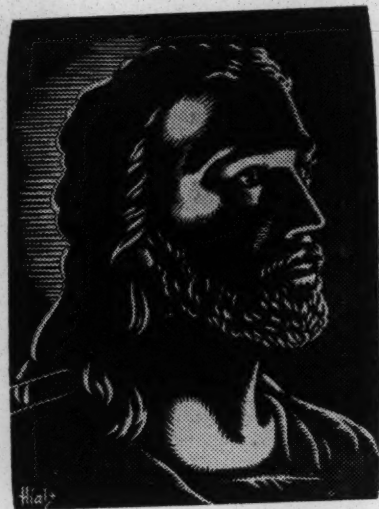
His very name Yahweh shows that he was only one of a class of such superhuman beings. All rival gods were admitted to be real persons, but Israel was forbidden to worship them. And the spirits of the dead fared the same as rival gods.

Rivals of Yahweh

These gods and spirits were Yahweh's chief rivals to supremacy—hence his dictates against ancestor worship. But such dictates on the part of Yahweh's prophets were alone not enough—and he was forced to take over the functions of both other gods and the dead. The ancient shrines of the land became his shrines. Disease and insanity now became due to his exclusive activity—and so did the revealing of the future through his prophets. And the breath of life, *nefesh*, became the gift of Yahweh who breathed into man's nostrils. (Gen. 2:7).

Spirits of the dead, like strange gods, were dangerous rivals of Yahweh, and his adherents labored

FEW UNDERSTOOD HIM



Psychic Observer
He taught true Spiritualism . . . far too spiritual for those who followed Him. Modern Spiritualism teaches man to understand His great message.

at their destruction. In this process the dead were robbed of one attribute after another and Yahweh was given that attribute—until the prophetic development made of the dead mere shadows, destitute of every element of vital life. Thus victory for Yahweh was won against the spirits of the dead at the cost of the extinction of even a rudimentary belief in immortality.

From 536 to 33 B.C., the Jews were under the rule of the Persian empire, and Zoroastrianism with its twin powers of good *Ahura Mazda* and evil *Angra Mainyu* or *Ahriman*, left a legacy of the devil, *Satan*, superimposed upon the simple monolatry of Yahweh worship. And the resurrection of the body.

Resurrection

From Alexander's conquest in 333 B.C. until the founding of the Maccabean Kingdom in 165 B.C., the Jews were under the Greek rule and were in close contact with Greek civilization. And for the first time there appeared in Jewish thought the idea that man is a spark from divine fire, that the body is the prison of the soul, that death is a release from prison and that the souls of the righteous are rewarded.

This doctrine is taught in IV Maccabees, and by Philo of Alexandria and the Essenes of Palestine, according to Josephus. The Sadducees held with the old Yahweh prophets that this life was all. The Pharisees, influenced by the Persian Zoroastrians, held for a resurrection of the physical body.

This new doctrine made physical resurrection unnecessary, since

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the body was only the prison of the soul, and at death the soul entered upon a higher spiritual life. This was the state of Jewish thought at the time when Jesus of Nazareth came upon the scene.

And into this scene Jesus brought an extenuation of thought that builded upon the Hellenic. If Yahweh had achieved supremacy at the expense of immortality, Jesus sought to raise God to far greater and more universal heights and at the same time expound the fact of immortality and expose it in the light of truth.

Why the Church Failed

The fatherhood of God was a fundamental fact in Jesus' religious experience. He repeatedly calls God, "My Father," "Your Father" and admonished his followers to pray to "Our Father." In the old testament God was the Father of Israel, of the king, of the righteous, but never the Father of each individual Israelite, much less all men.

Gentiles were outsiders. But Jesus taught that God was the Father of all, without distinction—and that all men are children of God. The soul, he taught, was more precious than all material things. And this soul, at death, acquires a spiritual body, adapted to the needs of spiritual existence. In this body it may progress until it enters the "Kingdom of Heaven."

If the Christian Church had maintained the high standard set by Jesus, the history of the world might have been very different. The fund of knowledge available today from the world of spirit might not have been held up for nearly 2,000 years—until the advent of Modern Spiritualism.

The Eternal Temptress

But the church did not maintain the standard. The church adopted a compromise between Hellenism and Pharisaism, according to which souls entered at once after death upon a kind of spiritual immortality, but returned to their bodies at the general resurrection on the last day. Thus the very church that bore his name denied the very thing he had sought to establish.

For not only did Jesus teach immortality, but he also demonstrated it by proving that he had survived the Great Divide of death. His appearances after death to the apostles embrace virtually every form of communication known today—materialization, direct-voice, clairvoyance, clairaudience, clair-sentience, inspirational writing.

These things he came to establish: the loving Fatherhood of God, the sonship of man, salvation by means of love, the spiritual laws, the personal immortality of man. It is not that he failed, but rather that those who followed him failed to retain the heights he had climbed, and succumbed to the illusions and illusion of this world—*Maya*, the eternal Temptress.

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What I Observe by R. G. Pressing



The following article, clipped from her local newspaper, was submitted by Rev. Rozell, 164 Upton Ave., city of Battle Creek, Michigan. The heading of the article, "Battle Creek Once Known as a Spiritualist center," reads: Back in the 1860's and for some years after Battle Creek was regarded by spiritualists as an important center of their activities. A number of prominent leaders lived there, a spiritualist newspaper was published and for seven years the "First Society of Spiritualists of Battle Creek" claimed the largest congregation of any church in the city.

The newspaper, "Our Age," was published in 1873-74 by Mrs. Lois Waisbrooker, author and journalist, in her home on Cherry Street. She was the editor and also operated the hand press.

Prominent as a leader was Mrs. L. E. Bailey, wife of Lou Bailey, a local carpenter, and a sister of Danie Graham, well known Leroy farmer.

Dr. Charles S. Cowles was a famous spiritualist healer, living on West Main, and many prominent people here and elsewhere were successfully treated and brought back to normal health through her ministrations.

Dr. J. V. Spencer, father of the late Fred Spencer, and of Mrs. H. G. Burnham, held membership in the society and served for years as its president.

The movement that started in 1848 in Rochester, N. Y., under the name of "spirit rappings," spread over the country in these early years to the far hamlets, and in due time reached Battle Creek. Traveling "trance" speakers came and addressed large and intelligent audiences, among the listeners being some of the most prominent residents and members of both the Universalists and the Friends. The Rev. J. P. Averill, of the Universalist society, became interested and led his people into a belief in the manifestations of departed ones.

A group was organized here as "Progressive Friends" and it was ministered to by the aforesaid pastor. On Feb. 11, 1860, the new society adopted articles of association and became known as "The First Free Church of Battle Creek."

In the action that resulted a declaration of principles was issued, according to the history written by Mrs. Jeremiah Brown in 1871, this conforming with "the pure teachings of spiritualism" and including "the spirit, aims and intentions" of the members. The name decided on was "The First Society of Spiritualists of Battle Creek."

The first resident pastor was the Rev. J. M. Peebles, brother of the late Mrs. C. C. Beach, and for seven years his congregations were the largest in the city, it is recorded. He had preached in Baltimore, Md., previously, as a Universalist minister. Later he became known throughout the world as an author and vice president of the London Psycho-Therapeutic society. He hoped to reach the age of 100 and organized in California a club whose members were centenarians, but he died just 40 days before reaching his goal in 1922.

In 1899, William T. Hallday was elected president of the Battle Creek group of spiritualists; Abner Hitchcock, secretary; Elihu Chipman, treasurer, and Lucina Whitney, Susan Rockwell and Caroline Meachem, trustees. A. A. Whitney was the president in 1877; Elsie C. Manchester, secretary; William Merritt, treasurer, and Mrs. M. Cummings, Mrs. L. E. Bailey and Mrs. C. S. Cowles, trustees.

Stuart's Hall at 16 West Main was the meeting place of the society, according to Mrs. Burnham, who has in her possession the old desk used then by the Sunday school.

* * * *

According to Freling Foster's column (Collier's December 15th, 1945) the Swiss had strange ideas relative to Life after Death for he (Foster) says: "Many homes in Switzerland still have a small 'soul window' near the ceiling of each bedroom, which is supposed to serve as a special exit for the soul at the time of death."

* * * *

They are still talking about an incident that was reported over a year ago. Los Angeles papers and the United Press (London office) quote additional verification of the incident which happened in East Anglia, February 1st last. If you have not read it, here's the story in brief: Four American gunners who had bailed out of a crippled Flying Fortress were astonished when they knocked on the door of a home in East Anglia.

"I've been expecting you," said a woman, answering the door. "Won't you come in?"

The gunners, mumbling apologies, walked inside, found the table laden with hard-boiled eggs, toast, marmalade, coffee, and a bottle of whisky.

"I dreamed last night that a Flying Fortress crashed nearby and four men came to the door," the hostess, a Mrs. Buckingham, explained while the Americans stared in amazement. I didn't want to see it come true, but I wanted to be prepared."

The incident was reported by the army newspaper, Stars and Stripes, which identified the Americans as Top Sgt. Bradley H. Parker, Richmond, Va.; Staff Sgts. Edward J. Roddy, Chicago; Howard E. Anderson, St. Paul, and John S. Rose, Holden, Mass.

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Reporter's Story Of The Other Side

STEAD MAKES "BLUE ISLAND" LIVE

By PAUL MILLER

"Dead" Journalist Gives Excellent Description of the Spirit World.

HANNEN SWAFFER, when discussing with me one day books about life on the Other Side, said of one work: "It reads as though a first-class reporter had written it. It's a good story."

Being a journalist, I, too, am probably biased in favor of stories that read as though the writer had been there, and with a keen photographic mind was writing his impressions for the next edition.

And that is why I like W. T. Stead's "The Blue Island." (Dale News, Inc., \$1.50) It all reads so naturally that you can imagine Stead, after he had dictated it through Pardoe Woodman and his daughter, Estelle, saying: "That is all for this edition; I will be back in the office on the next train."

The difference, of course, is that Stead does not have to take a train, and since he left this world through the Titanic disaster in 1913 he has infinitely more means of communication.

After the Disaster

I think you have to be a reporter really to appreciate its simplicity, and directness. When Stead, a great Spiritualist before he passed over, realized that the great change had taken place, he began to sort out his impressions so that when all the victims were moving off, he had a clear concep-

tion of how they traveled to that state or place which he calls *The Blue Island*.

Like a great journalist he called it "*The Blue Island*" because it seemed to be cut off from everywhere and what struck him very forcibly was the blueness.



Swaffer

That is good reporting because it makes his story interesting and you want to read more of the products of a mind like that. This is the description of the journey: "It was a curious journey that. Far more strange than anything I had anticipated. We seemed to rise vertically into the air at terrific speed.

"As a whole we moved, as if we were on a very large platform, and this was hurled into the air with gigantic strength and speed, yet there was no feeling of inse-

curity . . . We were quite steady. I cannot tell you how long our journey lasted, nor how far from the earth we were when we arrived, but it was a gloriously beautiful arrival.

"It was like walking from your own English winter gloom into the radiance of an Indian sky. There, all was brightness and beauty.

"We saw this land far off when we were approaching, and those of us who could understand realized that we were being taken to the place destined for all those people who pass over suddenly—on account of its general appeal. *Gloriously Beautiful*

"It helps the nerve-racked newcomer to fall into line and regain mental balance very quickly. We arrived feeling, in a sense, proud of ourselves. It was all lightness, brightness. Everything as physical and quite as material in every way as the world we had just finished with."

Stead met his father, and he was clad as he had always known him; in fact, everything seemed to be much as it was on earth except that there was no straining and there were none of the difficulties imposed by the necessity of earning daily bread.

There were buildings, all kinds of people of all kinds of nations, animals, and every conceivable outlet for all kinds of tastes.

But then Stead found that gradually the attachment for earth,

which maintained the desire to continue the duplication of physical-plane pursuits, gradually died away and the inhabitants of the "Blue Island" took on a more vivid mode of life.

Like Our Lives, But . . .

This is a description of the activity that goes on: "There are houses given over to book study, music, to athleticism of all kinds. Every kind of physical game can be practiced — you can ride on horseback, you can swim in the sea. You can have all and any kind of sport which does not involve the taking of life. In a minor degree that can be had too, but not in reality; that is only a make-believe."

Summary of Life

If you have ever studied the philosophies of the East and tried to summarize them in a few sentences reportable in a newspaper you will have found it difficult, but Stead does this for you with great success in *The Blue Island* for he is then summing up, not what other people have written but his own experiences.

Stead, too, deals with the way in which spirit friends influence the lives of those left behind on earth, and he demonstrates how sensitives are impressed and influenced to deal with things that fit in with the plan that the spirit world has formulated for spreading the truths which Stead knew on earth and verified and extended on *The Blue Island* and elsewhere.

"Psychic News"

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She is the author of numerous articles on psychic research and has lectured for years on these subjects. The books she has written are widely read, they are: *Psychic and Mediums* (\$2.00) and *James H. Hyslop (-X) His Book* . . . a cross reference record of hundreds of seances (used \$2.00).

See page six

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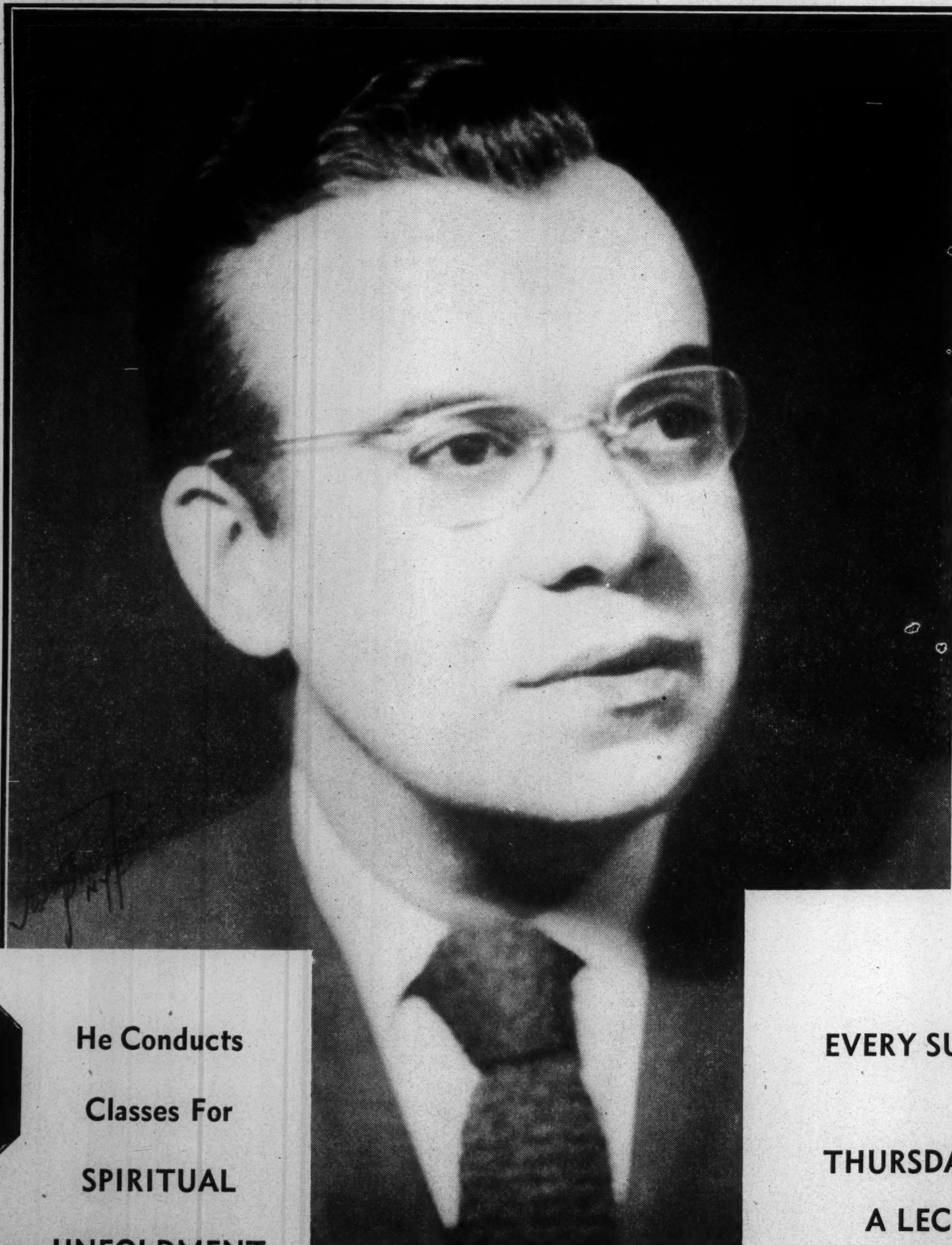
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